



Bahaar -e- Tehreer (Part 3)

Ilmi, Tehqeeqi Aur
Islahi Tehreero Par
Mushtamil Ek Guldasta
(also available in Urdu and Hindi)

ABOUT US

Abde Mustafa Official, a team from Ahle Sunnat Wa Jama'at
Our motto : Serving Quraano Sunnat, preaching Ilme Deen and
to reform people.

This team came into existence in the year 2012 and in very few years this team did a lot of acts.

There is also a special place of Abde Mustafa Official on social media networking sites.

Lots of people from all over the world are connected to us via Facebook, WhatsApp, Instagram, Telegram, YouTube and Blogger.

Abde Mustafa Official



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JAADU KARWA DIYA HAI

Maulana Shahzad Qadri Turabi Farmate Hain Ke Main Apne Peer -o-Murshid, Hazrat Allama Syed Turabul Haque Qadri Alaihi Rahma Ki Bargaah Mein Haazir Tha, Ek Shakhs Aaya Aur Kehne Laga Ke Mujh Par Kisi Ne Jaadu Karwa Diya Hai, Aap Ilaj Kijiye

Aap Alaihi Rahma Ne Apni Aadat Ke Mutabiq Taweez Ata Farmayi Aur Khoob Tasalli Di Magar Wo Shakhs Mutmain Nahin Hua Aur Baar Baar Yahi Keh Raha Tha Ke Mujh Par Kisi Ne Jaadu Karwa Diya Hai

Aakhir Mein Shah Sahab Alaihi Rahma Ne Farmaya Ke Aisa Lagta Hai Tum Par Jaadu Kisi Mamooli Aadmi Ne Nahin Karwaya Balki Hazrate Moosa Alaihissalam Ke Daur Ke Sabse Bade Jadugar "Saamri" Ne Tum Par Jaadu Karwaya Hai

Ye Sunte Hi Wo Taweez Le Kar Muskurata Hua Chala Gaya Aur Maujood Hazireen Bhi Muskura Diye

(مختصر خطبات تراپی، ج 5، ص 268، زاویہ پبلی شریف لاہور)

Humari Awaam Mein Ek Tabqa Aisa Bhi Hai Jinhein Humesha Lagta Hai Ke Hum Par Kisi Ne Jaadu Karwa Diya Hai, Aurato Mein Ye Baat Zyada Paayi Jaati Hai

Unhone Pehle Se Ye Baat Zahan Nasheen Kar Li Hoti Hai Ke Hum Par Jaadu Kiya Gaya Hai Aur Jab Unhein Is Ke Bar Khilaf Bataya Jaaye Ke Aap Par Kisi Ne Kuchh Nahin Karwaya To Unhein Taskeen Haasil Nahin Hoti, Goya Wo Yahi Sunna Chahte Hain Ke Mujh Par Kisi Ne Jaadu Karwa Diya Hai

Allah Ta'ala Raham Farmaye

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HAZRATE AMEER -E- MUAWIYA KATIB -E- RASOOL

Hazrate Ameer -e- Muawiya Radiallaho Ta'ala Anho Ko Ye Sharf Bhi Haasil Hai Ke Aap Radiallaho Ta'ala Anho Nabiye Kareem ﷺ Ke

Katib The Aur Aam Kitabat Ke Ilawa Huzoor ﷺ Ne Aapko Kitabat -
e- Wahi Ki Bhi Zimmedari Ata Farmayi

(1) صحیح مسلم، ج 4، ص 2501، ر 1945

(2) صحیح ابن حبان، ج 16، ص 189، ر 7209

(3) المجمع الکبیر للطبرانی، ج 13، ص 554، ر 1446

(4) مجمع الزوائد، ج 9، ص 357، ر 15924

(5) دلائل النبوة، ج 6، ص 243

(6) تاریخ اسلام، ج 4، ص 309

(7) الشریعہ، ج 5، ص 2431

(8) المبسوط، ج 24، ص 47

(9) الاعتقاد، ص 43

(10) الحجۃ فی بیان الْمُحْجَبِ، ج 2، ص 570، ر 566

(11) الذخیرۃ، ج 1، ص 110

(12) الاباطیل والمناکیر، ص 116، ر 191

(13) کتاب الاربعین، ص 174

(14) تاریخ دمشق الکبیر، ج 59، ص 55، ر 7510

(15) کشف المشکل، ج 2، ص 96

(16) الفخری فی الآداب، ص 109

(17) جامع المسانید، ج 8، ص 131، ر 1760

(18) الاعتصام، ص 239

(19) امتناع الاسماع، ج 12، ص 113



(20) تقریب التہذیب، ص 470، ر 6758

(21) عمدۃ القاری، ج 2، ص 73، ر 71

(22) المواصب اللدنیۃ، ج 1، ص 533

(23) ارشاد الساری، ج 1، ص 170، ر 71

(24) الصواعق المحرقة، ص 355

(25) سمط النجوم، ج 3، ص 155

(26) تفسیر روح البیان، ج 1، ص 180

(27) فتاویٰ رضویہ شریف، ج 26، ص 492

(28) شان صحابہ، صفحہ نمبر 32



(ماخذ من من صواعیہ مصنفہ علامہ لقمان شاہد)

QISSA GO MUQARRIREEN MASJID SE BAAHAR

Ek Martaba Hazrate Sayyiduna Ibne Umar Radiallaho Ta'ala
 Anhuma Masjid Mein Tashreef Laaye To Dekha Ke Wahan Ek Qissa
 Go Baith Kar Qisse Suna Raha Hai
 Aapne Ek Sipahi Ko Uski Taraf Mutawajjeh Kiya Ke Wo Ise Masjid
 Se Baahar Nikal De, Chunanche Us Sipahi Ne Ise Masjid Se Baahar
 Nikal Diya
 Agar Qissa Goyi Ka Talluq Zikr Ki Majalis Se Hota Aur Qissa Go Ko
 Ulama Mein Shumar Kiya Jaata To Hazrate Sayyiduna Ibne Umar
 Kabhi Bhi Use Masjid Se Baahar Na Nikalte

(لخصاً: المدخل لابن الحاج، ج 1، ص 333 بـ حوالہ قوت القلوب، ج 1، ص 708، ط مکتبۃ المدینہ کراچی)

Hazrate Sayyiduna Maula Ali Radiallaho Ta'ala Anho Ke Baare Mein
Bhi Manqool Hai Ke Jab Aap Basra Tashreef Laaye To Qissa Go
Muqarrineen Ko Masjid Se Baahar Nikala

(ایضاً)

Shah Waliullah Muhaddise Dehelvi Rahimahullah Likhte Hain Ke
Sahaba -e- Kiraam Ne Qissa Khwano Ko Masajid Se Nikala Hai Aur
Maara Bhi Hai

(القول الجميل؛ بہ حوالہ فتاوی اجملیہ، ج4، ص101)

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SOCHO PHIR BOLO

Hazrate Abu Huraira Radiallaho Ta'ala Anho Se Riwayat Hai Ke
Nabiye Kareem ﷺ Ne Irshad Farmaya Ke :

Banda Baaz Awqaat Ek Aisi Baat Keh Deta Hai Jis Ka Nuqsan Nahin
Samajhta, Aur Uski Wajah Se Wo Dozakh Mein Is Qadar Utar Jaata
Hai Jis Qadar Ke Mashriq Wa Maghrib Ke Darmiyan Faasla Hai

(مسلم، الزهد، ص1219، ر48182)

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و بخاری، الرقاق، ص544، ر6477

و ترمذی، الرقاق، ص1885، ر2314 بہ حوالہ امثال صحیح مسلم، ص102)

Bina Soche Samjhe Bolna Humare Liye Halakat Ka Sabab Ban Sakta
Hai

Kisi Bhi Baat Ko Bolne Se Pehle Ghaur -o- Fikr Karna Chahiye
Kahin Aisa Na Ho Ke Koi Ek Jumla Humein Dozakh Mein Daal De!
Allah Ta'ala Humein Fuzool Baato Se Bachaye

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DR. TAHIR SAHAB

Dr. Tahir Sahab Ke Mutalliq Bahuto Ne Bahut Kuchh Likha, Kisi Ne
Radd Mein Likha To Kisi Ne Difa Aur Himayat Mein Likha

Agar Hum Insaaf Ki Nazro Se Dekhain To Maloom Hoga Ke Jinhone
Himayat Mein Likha Hai Un Ki Nazro Par Dr. Sahab Ke Kaam Ne
Parda Daal Rakha Hai Warna Ulama -e- Ahle Sunnat Dr. Sahab Ke
Mutalliq Muttafiqa Taur Par Apna Nazariya Pesh Farma Diya Hai Jo
Mizaaj -e- Shariat Ke Ayen Mutabiq Hai

Ab Tak Dr. Sahab Ke Baare Mein Jo Fatawa, Aqwaal Aur Nazariyat
Ulama -e- Ahle Sunnat Ki Jaanib Se Manzar -e- Aam Par Aaye Hain
Wo Logon Ki Rah Numayi Ke Liye Shaafi Wa Kaafi Hai, Main Faqat
Itna Arz Karna Chahunga Ke:

**Dastaar Ke Har Pech Ki Tehqeeq Hai Laazim
Har Saahib -e- Dastaar Muazzaz Nahin Hota**

Shayar Ki Muraad Tak Bhale Hi Mujh Kam Faham Ki Rasayi Na Ho
Sake Lekin Main Is Sher Ke Zariye Ye Kehna Chahta Hoon Ke Dr.
Sahab Ho Ya Aalam -e- Rooya Mein Ayimma Wa Muhaddiseen Se
Dastaar Haasil Karne Waala Koi Soofi, Unke Dastaar Ke Har Pech Ki
Tehqeeq Karna Laazim Hai Kyunki Kabhi Kabhi Jo Dikhta Hai Wo
Hota Nahin Aur Jo Hota Hai Wo Dikhayi Nahin Deta

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KYA AAP KITABEIN PADHTE HAIN?

Imam Zahbi "Tazkiratul Huffaz" Mein Khateeb -e- Baghdadi Ke
Mutalliq Likhte Hain Ke Wo Raaste Mein Chalte Huye Bhi (Kitabo
Ka) Mutala Karte The Taaki (Kahin) Aane Jaane Ka Waqt Zaaya Na
Ho!

(تذكرة الحفاظ، ج 3، ص 114 بـ حواله علم و علماء اہمیت، ص 23، ط مکتبہ اہل سنت)

Aaj Hum Raaste Mein Chalte Huye Padhna To Bahut Door, Ghar
Mein Khaali Baithe Ho Tab Bhi Kitabein Padhna Pasand Nahin Karte
Humare Naujawano Ke Baare Mein To Puchhiye Hi Mat, Inhein
Gaana Sunne, Mobile Phone Par Game Khelne, Fuzool Ki Chatting
Karne Aur Filmein Waghaira Dekhne Se Hi Fursat Nahin Hai Aur

Agar Kabhi Kabhar Thoda Bahut Waqt Khaali Mil Bhi Jaaye To
Pareshan Ho Jaate Hain Ke Ab Ise Kahan Barbaad Kiya Jaaye?
Hum Ye Nahin Kehte Ke Aap Raaste Mein Chalte Huye Kitabo Ka
Mutala Karein Lekin Kabhi To Mutala Karein
Apni Daud Bhaag Ki Zindagi Mein Se Kuchh Waqt Kitabo Ke Liye
Bhi Nikalein, Yaqeenan Ye Aapke Liye Mufeed Saabit Hoga
Jaate Jaate Ek Baat Aur :

Mumkin Hai Ye Padh Kar Kisi Ko Hairani Hui Ho Ke Koi Raaste
Mein Chalte Huye Bhi Mutala Kiya Karta Tha Lihaza Hum Us
Hairangi Mein Mazeed Izafa Karne Ke Liye Ek Aur Waqiyat Bayaan
Karte Hain, Mulaqat Farmayein :

Hazrate Sa'lab Nahwi Alaihi Rahma Ki Wafat Ka Sabab Ye Hua Ke
Aap Asar Ke Baad Kahin Nikle Aur Haath Mein Ek Kitab Thi Jise
Aap Chalte Huye Padh Rahe The, Ek Ghoda Aapse Takra Gaya Aur
Aap Zameen Par Gir Pade! Sar Mein Kaafi Chot Aayi
Unhein Ghar Le Jaaya Gaya Aur Dusre Din Unka Inteqal Ho Gaya

(خطبات تربیتی، ج 1، ص 74)

Allah Ta'ala Ki Un Par Rahmat Ho Aur Unke Sadqat Humari
Maghfirat Ho Aur Mutaale Ki Toufique Bhi Ata Ho

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PEHLE PADHAYI BAAD MEIN KHANA

Chhati Sadi (6th Century) Ke Mash'hoor Hambali Aalim, Allama
Ibne Aqeel Hambali Mutaale Ka Aisa Shauq Rakhte The Ke Khana
Khane Mein Bhi Koshish Farmate Ke Kam Se Kam Waqt Lage!
Aap Aksar Roti Khaane Se Parhez Karte Aur Waqt Bachane Ke Liye
Choore Ko Paani Mein Bhigo Kar Istemal Karte, Farmate Ke Roti
Chabane Aur Khane Mein Kaafi Waqt Lag Jaata Hai Jabki Is
(Choore) Ke Istemal Se Waqt Zyada Nikal Aata Hai

(بغضّاً: طبقات حنابله به حواله علم و علمائی اہمیت، ص 24، 27، ط مکتبہ اہل سنت)

Ilme Nahaw Ke Imam, Khaleel Bin Ahmad Farmate The Ke Wo
Saa'atein (Ghadiya) Mujh Par Bahut Giraa Guzarti Hain Jin Mein
Main Khana Khata Hoon

(ایضاً، ص 23)

Muhaddis -e- Kabeer Hazrate Ubaid Bin Yaeesh Alaihi Rahma
Farmate Hain Ke Maine Tees Saal Se Raat Ka Khana Nahin Khaya,
Meri Bahan Mere Moonh Mein Luqma Daalti Aur Main Hadees
Padhta Aur Likhta

(خطبات تربیتی، ج 4، ص 250)

Hazrate Ahmad Bin Yahya Shaybani Alaihi Rahma Ko Jab Koi
Dawat Deta To Is Shart Par Qabool Farmate Ke Unke Liye Koi Aisi
Cheez Muhaiyya Ki Jaaye Jis Par Mujallad Kitabein Rakh Kar Padh
Sakein

(ایضاً، ص 249)

Allahu Akbar! Ye Wo Hastiya Thi Jinhein Waqt Ki Ahmiyat Maloom
Thi Aur Mutaale Se Ghair Mamooli Muhabbat Thi
Daur -e- Haazir Mein Door Door Tak Is Ki Misaal Nahin Milti
Aaj Agar Hum Dekhain To Kuchh Log Sirf Neend Ko Bulane Ke
Liye Mutaala Karte Hain Aur Dusri Taraf Jab Baat Film, Naatak
Waghaira Dekhne Ki Aa Jaaye To Aadhi Raat Tak Ullu Ki Tarah
Aankhein Khuli Ki Khuli Rehti Hain
Maaf Kijiye, Ahqar Ka Maqsad Kisi Ko Neecha Dikhana Ya Kisi
Ka Mazaaq Udana Harghz Nahiin, Main To Faqat Ek Haqeeqat Ko
Bayaan Kar Raha Hoon Jis Ke Numoone Humein Apne Ird Gird
Aksar Dekhne Ko Milte Hain
Allah Ta'ala Humein Waqt Ki Ahmiyat Se Waqifiyat Ata Farmaye
Aur Ilmo Amal Se Sachhi Muhabbat Ata Farmaye

ISHQ KARNA AUR ISHQ HONA

Ek Hota Hai Ittefaqan Kisi Par Pehli Nazar Padte Hi Usse Pyaar Ho
Jaana Aur Ek Hota Hai Ke Hum Pehle Se Ye Soch Kar Niklein Ke
Humein Kisi Par Apni Nazar Ko Atkana Hai Aur Kisi Se Pyaar Karna
Hi Hai

In Dono Mein Bahut Farq Hai

Aaj Kal Jo Ishq -e- Mijazi Ka Bazaar Garam Hai Wo Isi Dusri Qism
Ka Hai Ke Humein Ek Mehbooba Ya Ek Aashique Ki Talash Hai
Jis Tarah Insan Ki Zindagi Mein Deegar Kayi Maqasid Hote Hain Ke
Daulat Kamani Hai, Shohrat Haasil Karni Hai, Doctor, Engineer
Banna Hai Theek Isi Tarah Kayi Logon Ne Ise Bhi Zindagi Ka Ek
Maqsad Bana Liya Hai Ke Humein Ek Mehboob Talash Karna Hai
Phir Use Apne Dil Ki Baat Batani Hai, Usse Baatein Karni Hain,
Mulaqat Ke Liye Tadapna Hai Aur Deegar Mamlaat Karne Hain Jo
Ishq -e- Mijazi Mein Bunyadi Ahmiyat Rakhte Hain

Aisi Fikr Logon Ke Andar Paida Karne Mein Filmo, Dramo Aur
Behuda Gaano Ka Bahut Bada Haath Hai, Yahi Wo Cheezein Hain
Jinhone Logon Ka Bil Khusoos Naujawano Ka Dimagh Bhrasht Kar
Rakha Hai

Abhi To Haal Ye Hai Ke Jis Ne Jawani Ki Dehleez Par Qadam Bhi
Nahin Rakha Wo Bhi Ishq -e- Mijazi Mein Dhoka Kha Kar Baitha
Hai

Agar Aap Chahte Hain Ke Aapki Awlaad Is Bala Se Mahfooz Rahe
To Un Par Dhyaan Dein

Sirf Ye Dekhna Kaafi Nahin Ke Usne Khana Khaya Ya Nahin,
School Gaya Ya Nahin, Nahaya Ya Nahin Balki Ye Dekhein Ke Wo
Kis Raaste Par Hai

Kahin Aisa Na Ho Ke Jal Jaaye Baagh -e- Armaa Aur Kaano Ko
Khabar Tak Na Ho!

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RATTA MAAR MUQARRIR

Allama Ibne Jauzi Likhte Hain Ke Hamid Bin Abbas Ka Ek Dost
Beemar Ho Gaya To Iyadat Ke Liye Usne Apne Bete Ko Bhejne Ka
Irada Kiya, Bhejte Waqt Bete Ko Naseehat Ki :
Beta! Jab Wahan Dakhil Ho Jao To Oonchi Jagah Par Baithna Aur
Mareez Se Puchhna Ke Aapko Kya Takleef Hai?
Jab Wo Kahe Ke Fulaan Fulaan Takleef Hai To Jawab Mein Kehna
Ke In'sha Allah Theek Ho Jaaoge, Phir Puchhna Ke Kaun Se
Hakeem Se Ilaj Karwate Ho? Jab Wo Kisi Hakeem Ka Naam Le To
Kehna Ke Achha Hai, Mubarak Hai Phir Kehna Ke Ghiza (Khane)
Mein Kya Istemal Karte Ho? Jab Wo Kisi Ghiza Ka Naam Bataye To
Kehna Ke Achha Khana Hai, Behtar Ghiza Hai
Beta Apne Baap Ki Naseehat Ko Sun Kar Iyadat Ke Liye Wahan
Pahuncha To Mareez Ke Saamne Ek Meenar Tha, Wo Naseehat Ke
Mutabiq Us Par Baitha To Achanak Wahan Se Gir Pada Aur Mareez
Ke Seene Par Ja Pada Aur Use Mazeed Takleef Mein Mubtala Kar
Diya, Phir Mareez Se Puchha Ke Aap Ko Kya Takleef Hai?
Mareez Ne Kaha Ke Marzul Maut Mein Hoon
Isne Kaha Ke In'sha Allah Jald Najaat Paaoge (Yaani Jaane Ka Waqt
Qareeb Hai) **ABDE MUSTAFA**
Phir Puchha Ke Kis Hakeem Se Dawayi Lete Ho?
Mareez Ne Kaha Ke Malkul Maut
Isne Kaha Ke Mubarak Hai, Ba Barkat Hai
Phir Puchha Ke Kaun Si Ghiza Istemal Karte Ho?
Mareez Ne Kaha Ke Maarne Waala Zahar!
Isne Kaha Ke Bahut Mazedar Aur Achhi Ghiza Hai!

(لختہ: اخبار الحمقی والمعفلین مترجم، ص 278، 279، ط کرمانوالہ بک شاپ لاہور)

Fi Zamana Aksar Muqarriin Ka Mamlak Bhi Isse Kaafi Milta Julta
Hai
Mazkoora Bete Ne Jis Tarah Apne Baap Ki Naseehat Ko Samajhne
Ki Bajaye Ratt Liya Isi Tarah Humare Joshile Muqarriin "Baarah

Taqreerein" Aur "Pachchees Khutbaat" Waghaira Ratt Kar Maidan - e- Taqreer Mein Utar Jaate Hain Aur Phir Anjaam Ka Andaza Aap Mazkoora Baala Waqiye Se Laga Sakte Hain

ABDE MUSTAFA

DR. TAHIR AUR WAQAR -E- MILLAT

(Part 1)

Hazrat Allama Mufti Muhammad Waqaruddin Qadri Razvi Alaihi Rahma Ki Bargaah Mein Sawal Kiya Gaya Ke Ek Shakhs Ne Khwab Dekha Jis Mein Nabiye Kareem ﷺ Ne Usse Farmaya Ke Tum Agar Pakistan Mein Mere Mezbaan Ban Jao To Main Pakistan Mein Kuchh Dino Ke Liye Ruk Sakta Hoon, Us Shakhs Ne Ek Risale Mein Yahi Khwab Bayaan Karte Huye Kaha Ke Huzoor ﷺ Ne Pakistan Mein Mujhe Apna Mustaqil Mezbaan Muqarrar Kar Diya Hai Is Jumle Par Kuchh Log Aitraz Karte Hain Aur Ise Shaan -e- Risalat Mein Tauheen Batate Hain Lihaza Aapse Darkhwast Hai Ke Shariat Ki Raushni Mein Fatwa Sadir Farmayein Ke Kya Shakhs -e- Mazkoor Kisi Sharayi Jurm Ka Murtakib Hua Hai Ya Nahin?

Waqar -e- Millat Alaihi Rahma Jawab Mein Likhte Hain Ke Tahirul Qadri Ka Ye Khwab Nawaye Waqt Lahore, Takbeer Aur Deegar Mukhtalif Rasail Mein Chhapa Hai

Haqeeqat Ye Hai Ke Khwab Insan Ke Ikhteyar Mein Nahin Aur Insan Khwab Mein Ajeebo Ghareeb Umoor Bhi Dekhta Hai Magar Apni Fazeelat Ke Liye Kisi Khwab Ko Chhapna Ya Bayaan Karna, Ye Insan Ka Ikhteyari Fe'al Hai Lihaza Tahirul Qadri Ka Khwab Bayaan Karte Huye Ye Kehna Ke Huzoor ﷺ Ne Pakistan Mein Mujhe Apna Mustaqil Mezbaan Muqarrar Kar Diya Hai Aur Wapsi Ke Ticket Ka Bhi Mutualba Kiya Hai Aur Bahut Si Baatein Bayaan Ki Jin Mein Huzoor ﷺ Ke Muhtaaj Hone Aur Tahirul Qadri Se Madad Talab Karne Aur Ek Ummati Ke Muqable Mein Nabi Ki Muhtaaji Ka

Izhaar Hota Hai Lihaza Ye Tauheen -e- Nabi ﷺ Hai Aur Tauheen Karne Waalo Ki Jo Saza Hai Tahirul Us Saza Ka Mustahiq Hai

(مختصر الفتاوى، ج 1، ص 324، 325)

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DR. TAHIR AUR WAQAR -E- MILLAT

(Part 2)

Waqar -e- Millat Alaihi Rahma Se Dusre Maqam Par Sawal Kiya Gaya Ke Professor Tahirul Qadri Ahle Sunnat Wa Jama'at Se Talluq Rakhte Hain Ya Nahin? Aur Humein Inke Baare Mein Kya Raaye Rakhni Chahiye? Inke Baare Mein Ek Risale Mein Padha Hai Ke Ye Deobandiyo Ke Pichhe Namaz Ko Jaayez Samajhte Hain Aur Unse Jo Ikhtelafaat Hain Use Furooyi Gardante Hain To Iska Waazeh Matlab Hai Ke Ye Gustakhaan -e- Rasool ﷺ Ko Kafir Nahin Samajhte Aur Ye Ke Inke Nazdeek Ikhteram -e- Rasool Bhi Furooyi Mas'ala Hai, To Kya Ye Shakhs

"مَنْ شَكَ فِيْ كُفَّرٍ وَّعَذَابَهُ فَقَدْ كَفَرَ"

(Jo In Gustakhaan -e- Rasool Ke Kufr Aur Azaab Mein Shak Kare Wo Kafir Hai) Ke Tahat Aayega Ya Nahin? Aap Alaihi Rahma Jawab Mein Likhte Hain Ke Professor Tahirul Qadri Ka Kehna Yahi Hai Ke Ye Ikhtelafaat Furooyi Hain 28 September 1987 Ke Jung Akhbar Mein Ye Khabar Chhapi Hai Ke Inhone Hotel Mein Aurato Se Khitab Kiya, Ek Khatoon Ne Jab Inse Sawal Kiya Ke Jab Islam Ittehad Ka Dars Deta Hai To Phir Itne Firqe Kyun?

Is Par Professor Tahirul Qadri Sahab Ne Jawab Diya Ke Tamam Firqo Ki Bunyad Ek Hai, Sirf Juda Juda Tariqa Hai Isliye Ittehad Mutassir Nahin Hota Aur Inhone Apne Interview Mein Pehle Bhi Kaha Tha Ke Inke Yahan Do Mudarras Deobandi Hain Aur Ek Shia Hai Lihaza Isi Se Andaza Kar Lijiye Ke In Ke Khayal Mein Aur "Nadwa" Waalo Ke Khayaal Wa Etiqad Mein Kya Farq Hai

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DR. TAHIR AUR WAQAR -E- MILLAT

(Part 3)

Waqar -e- Millat Alaihi Rahma Se Ek Aur Maqam Par Sawal Kiya Gaya Ke Zaid Kehta Hai Ke Dr. Tahirul Qadri Ek Sachhe Aashiq -e- Rasool Hain Aur Ikhlaas Ke Saath Deen Ki Khidmat Karne Waale Hain, Mujhe Tahirul Qadri Ki Is Baat (Ke Deobandiyo Ke Pichhe Namaz Jaayez Hai) Ke Ilawa Tamam Baato Se Ittefaq Hai Aur Main Inke Kaamo Se Mutmain Hoon Aur Inhein Badmazhabo Ka Chahne Waala Nahin Samajhta Lihaza Ye Irshad Farmayein Ke :

- (1) Kya Zaid Ke Pichhe Namaz Padhna Durust Hai?
- (2) Zaid Ke Aur Ahle Sunnat Ke Aqaid Mein Jo Farq Hain Use Waazeh Farma Dein

Waqar -e- Millat Alaihi Rahma Farmate Hain Ke Is Zamane Mein Islam Ka Daawa Karne Waale Mukhtalif Giroh Hain Aur Har Ek Yahi Daawa Karta Hai Ke Main Aashiq -e- Rasool Hoon Magar Kisi Shakhs Ke Stage Par (Diye Gaye) Bayanaat Se Uske Aqaid Ka Pata Nahin Lagaya Ja Sakta Hai

Kisi Shakhs Ke Aqeede Aur Mazhab Ka Pata Uski Tehreero Se Chalta Hai, Tahirul Qadri Bahut Zamane Se Apne Interviews Mein Ye Kehta Raha Hai Ke Shia, Deobandi, Ghair Muqallid Aur Barelvi Chaaro Mazahib Mein Furooyi Ikhtelafat Hain! In Mein Usooli Ikhtelaf Nahin

Is Ka Matlab Ye Hua Ke Hazrate Ayesha Siddiqa Radiallaho Ta'ala Anha Par Tohmat Lagana, Hazrate Abu Bakar Wa Umar Radiallaho Ta'ala Anhuma Ko Khalifa -e- Bar Haque Na Janna, In Ki Khilafat Ka Inkar Karna, Quraan -e- Kareem Ko Bayaaz -e- Usmani Samajhna, Ye Tamam Baatein Professor Sahab Ki Nazar Mein Furooyi Hain

Halanki Khilafat -e- Abu Bakar Ke Haque Hone Par Sahaba -e- Kiraam Ka Ijma Hai Aur Ijma -e- Sahaba Ka Munkir Kafir Hai Hazrate Ayesha Siddiqa Par Tohmat Lagane Waala Quraan Ka Munkir Hai Aur Quraan Ko Bayaaz -e- Usmani Kehne Waala Bhi Kafir Hai

Tahirul Qadri Ne Apne Is Aqeede Ki Khul Kar Tayeed Kar Di Hai Minhajul Quraan Jo Inka Apna Risala Hai Us Ke December 1990 Ke Shumare Mein Chhapa Hai :

Maujuda Naazuk Halaat Mein Ahle Tashee Ko Kafir Qarar Dene Waale Aur Bhole Bhaale Musalmano Mein Is Ka Propaganda Karne Waale Baaz Khud Parast Inteha Pasand Molvi Sahibaan To Ho Sakte Hain Ahle Sunnat Wa Jama'at Hargiz Nahin Ho Sakte Iske Chand Sutoor Baad Likha Hai :

Is Haqeeqat -e- Baahira Aur Burhaan -e- Qatia Ke Bawajood Ahle Tashee Ko Bil Majmoo Kafir Samajhna, Kehna Ya Qarar Dena Mutlaqan Baatil Hai, Bilkul Isi Nahaj Par Koi Firqa Ya Koi Fard Ahle Sunnat Ko Kafir Samjhe, Kahe Ya Qarar De Wo Bhi Qatayi Taur Par Baatil Hoga

Dar Haqeeqat Hanafi, Deobandi, Barelvi, Shia, Maaliki, Hambali, Shafayi Aur Ahle Hadees Sab Ke Sab Musalman Hain, In Firqo Mein Furooyi Ikhtelaf To Bahar Taur Maujood Hain Magar Bunyadi Ikhtelaf Koi Nahin

Deobandiyo Ki Tauheen -e- Nabi Par Mushtamil Wo Kitabein Jin Par Ulama -e- Haram, Shaam Wa Misr Ne Hukme Takfeer Kiya Aur Ye Likha :

"مَنْ شَكَ فِيْ كُفْرٍ هُوَ عَذَابٌ فَقْدَ كُفَرَ"

Jo Is Mein Shak Kare Wo Bhi Kafir Hai
Wo Kitabein Ab Tak Isi Tarah Chhap Rahi Hain, Professor Ke
Nazdeek Ye Bhi Furooyi Ikhtelafaat Hain
In Chand Misalo Se Ye Zaahir Ho Gaya Ke Professor Sahab Ka Ek
Naya Mazhab Hai Aur Inke Mazhab Ke Mutabiq In Baatil Firqo Aur

Ahle Sunnat Mein Koi Farq Nahin Hai Wo Sab Ko Musalman Samajhte Hain Aur Unke Pichhe Namaz Padhna Jaayez Samajhte Hain

Zaid Ka Qaul Agar Nawaqifi Ki Bina Par Hai To Use Samajhna Chahiye Aur Unko Aashiq -e- Rasool Ke Bajaye Islam Ka Barbad Karne Waala Kehna Chahiye, Agar Zaid Jaan Boojh Kar Aisa Kehta Hai To Us Ka Bhi Wahi Hukm Hai Jo Ulama -e- Haramain Ne Bayaan Kiya Hai Lihaza Us Ki Imamat Baatil Wa Najayez Hai, Musalmano Ko Isse Ijtenab Karna Chahiye

(وقار الفتاوى، ج 1، ص 326-328)

ABDE MUSTAFA

DR. TAHIR AUR WAQAR -E- MILLAT

(Part 4)

Waqar -e- Millat Alaihi Rahma Se Ek Sawal Ye Kiya Gaya Ke Idara -e- Minhajul Quraan Ke Baani Professor Tahirul Qadri Ka Programe Maslak -e- Ahle Sunnat Ki Tarweej -o- Taraqqi Ke Liye Hai Ya Nahin? Aur Jo Molvi Professor Tahirul Qadri Ke Ham Khayal Hain Wo Maslak -e- Ahle Sunnat Se Talluq Rakhte Hain Ya Nahin? Aise Molviyo Ke Pichhe Namaz Padhna Sharayi Lihaz Se Durust Hai Ya Nahin?

Aap Alaihi Rahma Jawab Mein Farmate Hain Ke Tahirul Qadri Ne Jab Ye Kehna Shuru Kiya Ke Barelv, Deobandi, Ghair Muqallid Aur Shia Ke Ikhtelaf Furooyi Hain Aur Sab Ko Musalman Shumar Kiya To Is Se Zaahir Ho Gaya Ke Wo Pakistan Mein Naya "Nadwa" Qaayim Kar Raha Hai Aur Is Ke Nazdeek Hazrate Abu Bakar Wa Umar Radiallaho Ta'ala Anhuma Ko Gaali Dena Aur Hazrate Ayesha Siddiqa Radiallaho Ta'ala Anha Par Tohmat Lagana Bhi Furooyi Baat Hai Aur Is Ke Nazdeek Ye Log Musalman Hain Aur Jin Logon Ki Kitabein Tauheen -e- Nabi Se Bhari Padi Hain Unko Bhi Musalman Qarar Dena Inke Maz'uma Furooyi Ikhtelaf Ka Natija Hai Lihaza

Aisa Shakhs Sunni Kaise Ho Sakta Hai? Aur Ab Haal Hi Mein Jin Partiyo Se Ittehad Kiya Hai Usse Bhi Ye Haqeeqat Aashkaar Ho Jaati Hai

Ye Shakhs Sunniyat Ko Tabaah Karne Waala Hai
Ahle Sunnat Se Is Ka Koi Talluq Nahin Hai, Is Ke Ham Khayal Aur
Ham Nawa Molvi, Imam, Imamat Ke Laayeq Nahin
Ahle Sunnat In Se Apne Talluqaat Munqata Kar Lein

(وقار الفتاوى، ج 1، ص 328)

ABDE MUSTAFA

HISAAB LAGAIYE

Ek Bewkoof Se Puchha Gaya Ke Tu Kab Paida Hua? To Usne Jawab Mein Kaha :

Main Nisf (Aadhe) Ramzan Mein Chand Nazar Aate Hi Eid Ke Teen Din Baad Paida Hua Hoon, Ab Jaise Chaho Hisaab Laga Lo

(أخبار الحمقى والمغفلين مترجم، علامہ ابن جوزی، ص 265)

Dr. Tahirul Qadri Ke Bayanaat Aur Kitabo Ka Haal Bhi Kuchh Aisa Hi Hai Ke Aap Padh Kar Jaise Chahein Hisaab Laga Lein
Dr. Sahab Apne Ek Bayaan Mein Kehte Hain Ke 1400 Saal Ki Islami Tarikh Mein Kisi Soofi Ne Kisi Ko Kafir Nahin Kaha, Kisi Ki Takfeer Nahin Ki Aur Phir Dusre Kayi Bayanaat Mein Kufr Ke Fatwe Jaari Karte Huye Nazar Aate Hain, Kabhi Kuchh Kehte Hain Aur Kabhi Kuchh

Ek Taraf Sahabi -e- Rasool Ki Izzat Ki Baatein Karte Hain Aur Dusri Taraf Fazail Bayaan Karne Se Mana Karte Hain,
Ek Taraf Ikhtelaf Karne Ki Khususi Dawat Baant'te Hain Aur Dusri Taraf Kehte Hain Ke Koi Molvi Mere Fatwe Se Ikhtelaf Kar Ke Dikhaye!

Saari Baatein Dr. Sahab Khud Kehte Hain, Tazaad Hi Tazaad Hai
Ab Main Sirf Itna Kahunga Ke Aap Hisaab Laga Lein

ABDE MUSTAFA

AAYAT BAAD MEIN NAAZIL HUYI

Nabiye Kareem ﷺ Ne Rom Ke Baadshah Hirqil (Hirqil/Hiraql) Ki Taraf Ek Maktoob Rawana Farmaya

Us Maktoob Mein Huzoor ﷺ Ne Ye Aayat -e- Mubaraka Likhwayi :

قُلْ يَاهُلَ الْكِتَبِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَا نَعْبُدُ إِلَّا اللَّهُ وَلَا نُشْرِكُ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلُّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ

(آل عمران: 64)

Tajjub Ki Baat Ye Hai Ke Mazkoora Aayat Us Waqt Naazil Hi Nahin
Huyi Thi!

Ye Aayat Us Maktoob Ke Bhejne Ke Teen Saal Baad Naazil Hui
Hai

Is Silsile Mein Allama Ibne Hajar Asqalani Alaihi Rahma Likhte Hain
Ke Nabiye Kareem ﷺ Ne Is Aayat Ke Nuzool Se Pehle Hi Is Ko Likh
Diya Tha Aur Baad Mein Jab Ye Aayat Naazil Huyi To Aap ﷺ Ke
Likhe Huye Ke Mawafiq Thi Aur Ye Bhi Ho Sakta Hai Ke Ye Aayat
Dobara Naazil Huyi Ho Lekin Ye Bayeed Hai

فتح الباري، ج 1، ص 517 بـ حواله نعم الباري في شرح صحيح البخاري

Hazrat Allama Ghulam Rasool Sayeedi Alaihi Rahma Likhte Hain Ke
Main Kehta Hoon Ke Is Mein Ibne Arabi Ke Is Qaul Ki Tayeed Hai
Ke Quraan -e- Majeed Ke Mukammal Nuzool Se Pehle Aap ﷺ Ko Is
Ka Ijmal Iilm Tha

(نعم الباري في شرح صحيح البخاري، كتاب الوضي، ج 1، ص 161)

ABDE MUSTAFA

HAALAT -E- NAMAZ MEIN TAZEEM -E- NABI

Hazrate Ibne Abbas Radiallaho Ta'ala Anho Bayaan Karte Hain Ke
Main Raat Ke Aakhiri Hisse Mein Rasoolullah ﷺ Ke Paas Aaya Aur

Aap Ke Pichhe Khade Ho Kar Namaz Padhne Laga, Huzoor ﷺ Ne
Mera Haath Pakad Kar Mujhe (Baayi Taraf Se Daayi Taraf) Apne
Aage Kiya, Phir Jab Aap Namaz Padhne Lage To Main Pichhe Aa
Gaya

Phir Aap ﷺ Ne Namaz Se Farigh Hone Ke Baad Mujhse Farmaya :
Is Ka Kya Sabab Hai Ke Main Tumhein Aage Karta Tha To Tum
Mere Pichhe Ho Jaate The?

Maine Kaha : Ya Rasoolallah ﷺ, Kya Kisi Shakhs Ke Liye Ye Jaayez
Hai Ke Wo Namaz Mein Aap Se Aage Ho Jaaye Halanki Aap Allah
Ke Rasool Hain Aur Allah Ta'ala Ne Aap Ko Itna (Buland Tareen)
Martaba Ata Kiya Hai!

Mere Is Jawab Se Rasoolullah ﷺ Khush Huye Aur Mere Liye Ye Dua
Ki Ke Allah Mere Ilmo Faham Ko Zyada Farmaye

(مسند احمد بن حنبل، ج 5، ص 178، 3060)

Is Riwayat Ko Imam Ibne Hajar Asqalani Alaihi Rahma Ne Bhi Naqal
Kiya Hai

(شیعیانی، ج 1، ص 625)

Shaykh Shuaib Al Arnawt Kehte Hain Ke Is Hadees Ki Sanad Sahih
Hai Aur Imam Bukhari Wa Imam Muslim Ki Shart Ke Mutabiq Hai

(حاشیہ مسند احمد بن حنبل، ج 5، ص 178)

Shaykhul Hadees, Hazrat Allama Ghulam Rasool Sayeedi Alaihi
Rahma Ne Bukhari Shareef Ki Sharah Mein Is Riwayat Ko Naqal
Kiya Hai

(نعم الباری فی شرح صحیح البخاری، ج 1، ص 340)

Subhan Allah! Sahabi -e- Rasool Haalat -e- Namaz Mein Bhi Nabiye
Akram ﷺ Ki Tazeem Kar Rahe Hain

Aap Ka Talluq Kisi Bhi Maktaba -e- Fikr Se Ho, Aap Ek Baar Apne
Dil Par Haath Rakh Kar Sochein Ke Aaj Ye Kaun Se Deen Ki Dawat
Di Ja Rahi Hai Ke Namaz Mein Huzoor ﷺ Ka Khayal Laana Durust
Nahin Hai Aur Apne Bail Aur Gadhe Ke Khayal Mein Mustaghraq

Hone Se Zyada Bura Hai Kyunki Huzoor ﷺ Ka Khayal To Tazeem
Aur Buzurgi Ke Saath Aata Hai Aur Bail Aur Gadhe Ka Khayal
Tazeem Aur Buzurgi Ke Saath Nahin Aata! Aur Ghair Ki Ye Tazeem
Jo Namaz Mein Malhooz Ho Wo Shirk Ki Taraf Kheench Kar Le
Jaati Hai

(- صراط مستقیم، اردو، ص 150)

(- صراط مستقیم، فارسی، ص 86، ملخصاً)

Ye Ibarat Wahabiyo Ke Peshwa Ismayeel Dehelvi Ki Hai Aur Aaj Bhi
Ye Kitabein Chhap Rahi Hain

Agar Namaz Mein Huzoor ﷺ Ka Khayal Shirk Ki Taraf Le Jaata Hai
To Kya Sahabi -e- Rasool Ka Namaz Mein Huzoor Ki Tazeem Karna
Bhi Raahe Shirk Par Qadam Rakhna Hai?

Abhi Bhi Waqt Hai, Aisi Ibarato Aur Aise Aqeede Ko Deewar Par De
Maarein

Jo Aise Khayalaat Rakhta Ho Aur In Nazariyat Ka Haami Ho Us Se
Moonh Mod Lein Taaki Kal Ba Roz -e- Mehshar Huzoor ﷺ Ke
Qadmo Mein Jagah Paa Sakein

**Bahut Saada Sa Hai Usool -e- Dosti Kausar Apna
Jo Un Se Be Talluq Ho Humara Ho Nahin Sakta
Aur,**

**Shauq Tera Agar Na Ho Meri Namaz Ka Imam
Mera Qiyaam Bhi Hijaab Mera Sujood Bhi Hijaab**

ABDE MUSTAFA

MUKHTASAR TAZKIRA -E- WAQAR -E- MILLAT

Jaame Maqoolat Wa Manqoolat, Peer -e- Tareeqat, Muftiye Aazam -
e- Pakistan, Hazrat Allama Mufti Muhammad Waqaruddin Qadri
Razvi Alaihi Rahma Apne Zamane Ke Mash'hoor Aalim -e- Deen
The

Aap Ki Shakhsiyat Ahle Sunnat Ke Aasman Par Ek Chamakta Sitara
Hai Jis Ki Raushni Humesha Bar Qaraar Rehne Waali Hai
14 Safarul Muzaffar 1333 Hijri Ko Pilibhit (Hindustan) Mein Aap Ki
Paidayish Hui

Aapke Walid Ka Naam Hafiz Hameeduddin Aur Walida Ka
Imtiyazun Nisa Tha, Aap Ke Walid, Chacha Aur Khandan Ke Kayi
Afraad Hafiz -e- Quraan The, Is Se Maloom Hota Hai Ke Aap Ka
Gharana Islami Mahaul Ke Rang Se Ranga Hua Tha

Ibtidayi Taleem :

School Mein Panchwi (5th) Class Tak Taleem Haasil Ki Aur Jab
Panchwi Class Ka Imtehan Hua To Poore Zila Bhar Mein Aap Ko
Pehla Darja (First Position) Haasil Hua Aur Inam Bhi Mila
Uske Baad Aapke Israr Par Aap Ko Pilibhit Ke Ek Madrase Mein
Dakhil Karwaya Gaya
Us Madrase Mein Aap Ke Asatiza Mein Hazrat Mufti Wasi Ahmad
Muhaddise Surati Ke Khaas Shagird Maulana Habeebur Rahman Bhi
The

Chaar Saal Us Madrase Mein Taleem Haasil Ki Aur Phir Bareli
Shareef Ke "**Darul Uloom Manzarul Islam**" Mein Dakhila Liya
Bareli Shareef Mein Aap Ne Sadarushshariah, Hazrat Allama Mufti
Amjad Ali Aazmi, Muhaddise Aazam Pakistan, Hazrat Allama
Sardar Ahmad Qadri, Allama Taqaddus Ali Khan, Maulana Sardar
Ali Khan Aur Maulana Ehsan Ilahi Waghaira Ko Apne Asatiza Ke
Roop Mein Paaya

Bai'at Wa Khilafat :

Aap Ko Hujjatul Islam, Hazrat Allama Hamid Raza Khan Barelvi Ke
Dast Par Bai'at Hone Ka Sharf Haasil Hua Aur Unke Chhote Bhai
Muftiye Aazam -e- Hind Se Khilafat Bhi Haasil Hui

Ilmi Maqaam :

Aap Ke Ilmi Maqaam Ka Andaza Is Baat Se Lagaya Ja Sakta Hai Ke
Ek Gaaon Ke Kuchh Logon Ne Muftiye Aazam -e- Hind Se Kaha Ke
Ghair Muqallideen Ne Humein Pareshan Kar Rakha Hai Lihaza Aap

Kisi Aalim Ko (Munazre Ke Liye) Bhej Dijiye, Muftiye Aazam -e-
Hind Ki Nigahon Mein Jo Naam Aaya Wo Waqar -e- Millat Alaihi
Rahma Ka Tha, Aap Munazre Ke Liye Tashreef Le Gaye Aur Allah
Ta'ala Ne Aap Ko Fatah Ata Farmayi
Aapke Mutale Ka Ye Aalam Tha Ke Poori Poori Raat Mutale Mein
Guzaar Dete The!

1947 Mein Aap Ne Pakistan Ka Rukh Kar Liya Aur Phir Wahin
Darso Tadrees Mein Mashgool Ho Gaye
Rozgaar Ke Silsile Mein Aap Tijarat Karte The
Aap Ne Apne Zamane Mein Uthne Waale Fitno Ka Bharpur Radd
Kiya Jis Mein Ek Dr. Tahir Ka Fitna Bhi Hai

Wisaal :

Hadees Ki Taleem Dete Huye 16 Rabiul Awwal 1410 Mein Aap Ka
Inteqal Hua

(مخوز من وقار القتاوى)

ABDE MUSTAFA

HUMARE ZAMANE KI AURATEIN

Aurato Ke Masjid Jaane Ke Mutalliq Ummul Momineen, Syeda
Ayesha Siddiqa Radiallaho Ta'ala Anha Farmati Hain Ke Agar
Rasoolullah ﷺ Aurato Ke Is Banaao Singhar Ko Dekh Lete Jo Inhone
Ab Ijaad Kiya Hai To In Ko (Masjid) Mein Aane Se Mana Farma
Dete Jis Tarah Bani Israyeel Ki Aurato Ko Mana Kiya Gaya Tha

(بخاری شریف، ج 1، ص 472، ر 869)

Allama Badruddin Ayeni Hanafi (Mutawaffa 855 Hijri) Likhte Hain
Ke Agar Hazrate Ayesha Siddiqa Radiallaho Ta'ala Anha Aurato Ke
Is Banaao Singhar Ko Dekh Leti Jo Inhone Humare Zamane Mein
Ijaad Kar Liya Hai Aur Apni Numaish Mein Ghair Sharayi Tariqe Aur
Mazoom Bidd'aat Nikaal Li Hain, Khaas Taur Par Shahar Ki
Aurato Ne To Wo (Hazrate Ayesha Siddiqa) In Aurato Ki Bahut
Zyada Mazammat Karti

(عمرۃ القاری، ج 6، ص 227)

Allama Ghulam Rasool Sayeedi Alaihi Rahma Likhte Hain Ke Agar
Allama Ayeni Humare Zamane Ki Fashion Zada Aurato Ko Dekh
Lete To Hairan Reh Jaate
Ab Aksar Aurato Ne Burqa Lena Chhod Diya Hai, Sar Ko Dupatte
Se Nahin Dhanpti, Tang Aur Chust Libaas Pahanti Hain, Beauty
Parlour Mein Ja Kar Jadeed Tariq Se Make Up Karaati Hain, Mardo
Ke Saath Makhloot (Mix) Ijtema'at Mein Shirkat Karti Hain,
Marathon Daud Mein Hissa Leti Hain, Basant Mein Patang Udati
Hain, Valentines Day Manati Hain, Is Qism Ki Azaad Rawish Mein
Aurato Ke Masjid Mein Jaane Ka To Khair Koi Imkaan Hi Nahin

(نعم ابادی فی شرح صحیح البخاری، ج 2، ص 798)

Main (Abde Mustafa) Kehta Hoon Ke Ab To Halaat Yahan Tak
Pahunch Chuke Hain Ke Baaz Awqaat Ye Faisla Karna Mushkil Ho
Jaata Hai Ke Samne Koi Janab Hain Ya Muhtarma!
Aisa Fashion Nikla Hai Ke Mard Aur Aurat Mein Tameez Karna
Dushwar Ho Gaya Hai
Ek Fikr Logon Ke Zahano Mein Daali Ja Rahi Hai Ke "Auratein
Mardo Se Kam Nahin Hain" Aur Isi Muqable Ke Chakkar Mein
Aurato Ne Sharmo Haya Naam Ki Cheez Ko Apni Lughat
(Dictionary) Se Mita (Delete Kar) Diya Hai!
Ab To Aisa Lagta Hai Ke In Ke Liye Sird Dua Hi Ki Ja Sakti Hai

ABDE MUSTAFA

BADI MASJID AUR KAM NAMAZI

Hazrate Sayyiduna Anas Radiallaho Ta'ala Anho Bayaan Karte Hain
Ke Nabiye Kareem ﷺ Ne Irshad Farmaya :
Logon Par Ek Aisa Bhi Zamana Aayega Ke Jab Wo Masajid Ki
Tameer Mein Ek Dusre Ke Saamne Fakhr Ka Izhar Karenge Aur Un
Mein Se Thode Log Inhein (Masajid Ko Namazo Se) Aabad Karenge

(صحيح ابن خزيمہ، ج2، باب کراحتہ التباصی فی بناء المساجد... اخ، 1321ھ، ط شییر برادر زلہور)

Huzoor ﷺ Ne Jo Kuchh Farmaya Wo Harf Ba Harf Haque Hai Aur
Aaj Hum Apni Aankho Se Iska Mushahida Kar Rahe Hain
Aalishan Masajid Tameer Kar Di Gayi Hain, Ek Martaba Mein
Hazaaro Balki Kahin Kahin Laakho Log Namaz Ada Kar Sakte Hain
Lekin Namaz Padhne Waale Gine Chune Log Hain
Fajar Ki Namaz Mein Baaz Maqamat Par Kabhi Kabhar Aisa Bhi
Hota Hai Ke Imam Aur Moazzin Ke Ilawa Teesra Koi Nahin
Pahunchta
Masajid Ki Tameer Mein Ek Dusre Ke Saamne Fakhr Ka Izhar To
Yun Kiya Jaata Hai Jaise Isi Ke Mutabiq Humein Aakhirat Mein Aala
Darja Diya Jaana Hai
Allah Ta'ala Humein Masajid Ko Aabad Karne Ki Toufique Ata
Farmaye

ABDE MUSTAFA

DARD UMMATI KO, TAKLEEF JANNATI HOOR KO!

Hazrat Sayyiduna Maaz Bin Jabal Radiallaho Ta'ala Anho Farmate
Hain Ke Rasool -e- Kareem ﷺ Ne Irshad Farmaya Ke Jab Koi Aurat
Apne Shauhar Ko Tang Karti Hai To (Jannati) Hoorein Jo Ke Jannat
Mein Us (Shauhar) Ki Zauja Hongi, Kehti Hain:

Aye Aurat! Ise Tang Na Kar, Tera Satyanas Ye Shauhar To Tere Paas
(Kuchh Dino Ka) Mehman Hai Anqareeb Ye Tujhe Chhod Kar
Humare Paas Aa Jayega

(نظر: ابن ماجہ، باب فی المرأة تؤذی زوجها، ج1، ص560، مختصر)

Is Hadees Ko Bayaan Karne Ka Maqsad Sirf Ye Batana Nahin Hai
Ke Aurato Ko Apne Shauhar Ko Takleef Nahin Deni Chahiye Balki
Is Riwayat Se Do Aham Mas'ale Bhi Maloom Huye:

(1) Agar Kisi Bande Ko Door Se Pukarna Shirk Hota To Jannati
Hoorein Dunya Ki Aurato Ko Na Pukarti Aur Jo Kehta Hai Ke Nabi

Ko Pukarne Se Masjid Gandi Ho Jaati Hai To Phir Ba Qaul Uske
Ghaire Nabi Ko Pukarne Ki Wajah Se Jannat Bhi Gandi Ho Jaani
Chahiye

(2) Jab Koi Aurat Dunya Mein Apne Shauhar Ko Tang Karti Hai To
Jannat Ki Hoor Sun Leti Hai, Jab Jannat Ki Ek Makhlooq Ki Sama'at
Ka Ye Aalam Hai To Malik -e- Jannat, Saahib -e- Shariat ﷺ Ki
Sama'at Ka Kya Aalam Hoga

Mumkin Hai Ke Kisi Ke Pet Mein Is Hadees Ki Sanad Ko Le Kar
Dard Uthe Lihaza Dawa Ke Taur Par Hum Batana Chahte Hain Ke
Nasiruddin Albani Ne Is Hadees Ko Sahih Kaha Hai

(صحیح سنن ابن ماجہ، جلد 1، صفحہ نمبر 341)

ABDE MUSTAFA

TOOBA

Jannat Mein Ek Darakht Hai Jis Ka Naam Tooba Hai
Is Darakht Ke Baare Mein Ek Riwayat Hai Ke Huzoor -e- Akram ﷺ
Ne Irshad Farmaya Ke Darakht -e- Tooba, Akhrot Ke Darakht Ka
Mushabe Hai

Ek Shakhs Ne Puchha Ke Ya Rasoolallah! Us Ki Jad Kitni Badi Hai?
Aap Ne Irshad Farmaya Ke Agar Tum Oont Par Sawar Ho To Wo
Oont Chalte Chalte Boodha Ho Jaaye Aur Tum Us Ki Jad Ka Ihata
Nahin Kar Sakoge

Hazrate Abu Imama Radiallaho Ta'ala Anho Ne Kaha Ke Tooba
Jannat Ka Ek Darakht Hai Jis Ki Shaakhein (Branches) Jannat Ke Har
Ghar Mein Hain Aur Us Darakht Par Khoob Surat Phal Hain Aur Har
Haseen Parinda Us Darakht Par Baitha Hai

(عَدَةُ الْقَارِئِ، ج 5، ص 216 بِهِ حَوَالَهُ نَعْمَ الْبَارِي فِي شَرْحِ صحیح البخاری)

ABDE MUSTAFA

ALI DA CHAUTHA NUMBER

Hazrate Sayyiduna Maula Ali Radiallaho Ta'ala Anho Ne Irshad Farmaya Ke Jo Mujhe Hazrate Abu Bakar Siddique Aur Hazrate Umar Faruque Radiallaho Ta'ala Anhuma Se Afzal Kahe, Main Us Bohtan Lagane Waale Ko Bohtan Ki Hadd (Yaani 80 Kode) Lagaunga

- (1) **نضائل الصحابة لاحمد بن حنبل**، ج 1، ص 387، ر 294
- (2) **السنة لعبد الله بن احمد بن حنبل**، ج 2، ص 1312، ر 562
- (3) **الموائف والمختلف للدارقطني**، ج 2، ص 807
- (4) **السنة الابن ابي عاصم**، جلد 2، صفحه نمبر 575، رقم 1219
- (5) **الاعتقاد والحدایة على سییل الرشاد علی مذهب السلف واصحاب الحديث للبیهقی**، ص 358
- (6) **الکفایة فی علم الروایة للخطیب**، ص 376
- (7) **الاستیعاب فی معرفة الاصحاب لابن عبد البر**، ص 434، ر 1490
- (8) **مختصر تاریخ دمشق لابن منظور**، ج 19، ص 20
- (9) **الریاض النفرة فی مناقب العترة**، ج 1، ص 90
- (10) **الصواعق المحرقة علی اهل الرفض والضلال والزندقة**، ج 1، ص 177
- (11) **العطایا النبویة فی الفتاوی الرضویة**، ج 29، ص 367
- (12) **مطلع القمرین فی ابانته سبیقة العرین لامام احمد رضا**، ص 143
- (13) **مسند امیر المومنین ابی حفص عمر بن الخطاب رضی اللہ تعالیٰ عنہ واقوالہ علی ابواب العلم لابن کثیر**، ج 2، ص 523
(ما خود من مولود کعبہ کون)

CHAND AUR SURAJ JAHANNAM MEIN JAYENGE!

Hazrate Abdullaah Danaaj Aur Salamata Bin Abdur Rahman Bin Auf Basra Ki Jaama Masjid Mein Baithe Huye The, Imam Hasan Basari Aaye Aur Wo Bhi Wahin Baith Gaye

Hazrate Abdullaah Danaaj Ne Hadees Bayaan Ki :

Nabiye Kareem ﷺ Ne Irshad Farmaya Ke Beshak Chand Aur Suraj Qiyamat Ke Din Do Bail Honge Jin Ko Lapet Kar Dozakh Mein Daal Diya Jayega!

Imam Hasan Basari Ne Puchha :

Un Ka Kya Gunah Hoga Jo Unhein Dozakh Mein Daal Diya Jayega?
To Abdullaah Danaaj Ne Kaha Ke Main Tum Ko Rasoolullah ﷺ Ki Hadees Suna Raha Hoon

Ye Sun Kar Hasan Basari Khamosh Ho Gaye

Is Ka Jawab Ye Hai Ke Inhein Dozakh Mein Daalna Ba Taur -e- Saza Nahin Hai Balki Suraj Aur Chand Ki Parastish Karne Waalo Ki Mazammat Aur Un Ko Ruswa Karne Ke Liye Inhein Dozakh Mein Daala Jayega Ke Dekho! Jin Ko Tum Khuda Samajhte The Aur Jin Ki Parastish Karte The, Tum Ko Azaab Se Bachana To Darkinaar Aaj Wo Khud Dozakh Mein Pade Hain Aur Khud Ko Dozakh Se Nahin Nikal Sakte

ABDE MUSTAFA

(اعلام الحدیث فی شرح صحیح البخاری للإمام ابی سلیمان حمد بن محمد الخطابی، ص 1476، ر 3200)

(مشکوٰۃ المصانع، ج 3، ص 107، ر 5692)

(نعم الباری فی شرح صحیح البخاری، ج 6، ص 224، ر 225)

Hazrat Allama Mufti Ahmad Yaar Khan Nayeemi Alaihi Rahma Likhte Hain Ke Chand Aur Suraj Azaab Paane Ke Liye Dozakh Mein Nahin Jaayenge Balki Apne Pujariyo Ko Azaab Dene Jayenge In Ki Garmi Azaab Ki Garmi Se Mil Kar Azaab Ko Do Baala Kar Degi,

Dekho! Dozakh Mein Azaab Dene Ke Liye Firishte Bhi To Honge
 Magar Wo Azaab Paane Ke Liye Wahan Nahin Gaye Balki Azaab
 Dene Ke Liye Honge,
 Neez Chand Aur Suraj Noor Hain Aur Noor Ko Naar Takleef Nahin
 Deti,
 Dekho Momineen, Gunahgaro Ko Nikalne Ke Liye Dozakh Mein
 Jaayenge Magar Bilkul Takleef Na Paayenge

(مرآۃ الناجی شرح مشکوۃ المصالح، ج ۷، ص ۴۰۵، ح ۵۶۹۲)

ABDE MUSTAFA

GUNAHO KA NEKIYO MEIN BADALNA

Allah Ta'ala Farmata Hai :

مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَتِ طَرَفَةً اللَّهُ عَفْوُرًا

رَحْيَيَا

(الفرقان: 70)

Yaani Jis Ne Tauba Kar Li Aur Iman Le Aaya Aur Nek Amal Kiye To
 Ye Wo Log Hain Jin Ke Gunaho Ko Allah Nekiyo Se Badal Dega
 Aur Allah Bahut Bakhshne Waala Be Had Raham Farmane Waala
 Hai

Imam Abu Mansoor Matureedi (Mutawaffa 333 Hijri) Is Aayat Ki
 Tafseer Mein Likhte Hain :

Gunaho Ko Nekiyo Se Badalne Ke Do Maana Hain,
 Ek Ye Ke Gunaah Karne Waale Jab Apne Gunaho Se Tauba Kar
 Lete Hain Aur In Gunaho Par Nadim Hote Hain To Allah Ta'ala In
 Ko Aayinda Ki Zindagi Mein Ye Toufique Ata Farmata Hai Ke Wo
 Har Guzishta Gunah Ki Jagah Ek Neki Kar Lete Hain Aur Yun (Is
 Toufique Ke Sabab) In Ka Har Ek Gunah Neki Mein Tabdeel Ho
 Jaata Hai,

Aur Dusra Maana Ye Hai Ke Dunya Mein Logon Ko Agar Apne
Gunaho Par Nadamat Aur Hasrat Paida Ho Jaaye To Allah Ta'ala
Aakhirat Mein Un Gunaho Ko Nekiyo Mein Tabdeel Farma Dega

(تاویلات اصل السنۃ، ج 8، ص 410 بہ حوالہ نعم الباری فی شرح صحیح البخاری، ج 8، ص 45)

Humare Gunaho Ki Tadaad Ba Zaahir Nekiyo Se Kayi Guna Zyada
Hain!

Humein Apne Gunaho Par Nadim Hona Chahiye Aur Humesha
Gunaho Se Bachne Ki Koshish Karte Rehni Chahiye Taaki Allah
Ta'ala Humare Gunaho Ko Nekiyo Se Badal De,
Beshak Allah Ta'ala Ki Rahmat Ke Aage Ye Ek Chhoti Si Cheez Hai

ABDE MUSTAFA

JAHIL HUFFAZ KI MANGHADAT RIWAYAT

Baaz Jahil Huffaz Bachhe Ko Padhate Kam Aur Maarte Zyada Hain
Aur Jab Unhein Mana Kiya Jaaye To Ek Riwayat Bayaan Karte Hain
Ke Ustaad Ki Maar Se Dozakh Ki Aag Haraam Ho Jaati Hai Aur Jis
Jagah Ustad Ki Maar Padegi Us Jagah Dozakh Ki Aag Nahin
Jalayegi.....,

Ustad Sahab Ek To Maar Bhi Rahe Hain Aur Upar Se Is Ki Hikmat
Bhi Bayaan Farma Rahe Hain! Waah Ustad Sahab!

Shaykhul Hadees, Hazrat Allama Ghulam Rasool Sayeedi Alaihi
Rahma Likhte Hain Ke Baaz Jahil Huffaz Aur Qurra Ne Ye Hadees
Ghadi Hai Ke Ustaad Ki Maar Se..... Alakh

Ye Hadees Jhooti Aur Manghadat Hai Aur Nabi Par Jhoot Bandhna
Gunah -e- Kabeera Hai

In Jhootho Se Puchha Jaaye Ke Ye Riwayat Hadees Ki Kis Kitab Mein
Mazkoor Hai?

(نظر: نعم الباری فی شرح صحیح البخاری، ج 10، ص 257)

ABDE MUSTAFA

OUR OTHER PAMPHLETS

